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deinde ea relegata in Liviae Augustae proaviae suaे contubernio mansit, quam defunctam . . . pro rostris laudavit." We are here explicitly told that Agrippina suffered banishment before the death of Livia; this of course is totally at variance with the account of Tacitus, who tries to make out that it was only after Livia's death that Tiberius would proceed against his daughter-in-law. The data given by Suetonius and the elder Pliny suggest that the banishment of Agrippina was earlier than we should imagine from Tacitus' narrative, and this suggestion receives a certain amount of confirmation from the fact that Velleius (ii. 130. 4 and 5) apparently dates the disgrace of Agrippina and Nero before the death of Livia: "quod ex nuru, quod ex nepote dolere, indignari, erubescere coactus est! cuius temporis aegritudinem auxit amissa mater. . . ." Seneca (*Dialogus* v. 21. 5) speaks of a villa at Herculaneum which was torn down by Gaius, "because his mother was once kept under guard there." Weiss in his article on Gaius in Pauly-Wissowa appears to think that the custody at Herculaneum and the "relegatio" of *Caligula*, 10, are the same, and that after Livia's death a trial and banishment took place. Such a view does not seem at all acceptable. In both places (*Tib.* 54, *Cal.* 10) Suetonius uses the word "relegata" and knows of no second banishment. Yet even should Weiss's view be true, the fact still remains that Tacitus says nothing about this earlier "relegatio," but believes the measures were taken against Agrippina and her son only after Livia's death. In fact he appears to be following a different tradition which represents the family of Germanicus as victims of Tiberius' suspicion. From the notices already mentioned we might infer that charges of conspiracy were not altogether unfounded and that Agrippina and Nero were given some form of trial, and that at a date prior to the death of Livia. Our purpose, however, was not to discuss the historicity of Tacitus' narrative, but rather to call attention to this difference in chronology.¹ Suetonius' statement in *Caligula*, 10, is direct and precise and does not admit of question. It looks as though once again Tacitus' obvious liking for the family of Germanicus has caused him to omit or glaze over facts which would be to its detriment.

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PLATO *EUTHYDEMUS* 304 E

καὶ περὶ οὐδενὸς ἀξίων ἀναξίων σπουδὴν ποιουμένων (οὐτωὶ γάρ πως καὶ εἰπεν τοῖς ὄντοις)

"On things of no account an unaccountable zeal bestowing. For it was with some such flourish that he delivered himself." Though I presume that most Platonists must be aware that this is the meaning of the passage it has been so often mistranslated or misinterpreted for argumentative purposes

¹ For a similar difference in chronology, cf. *Ann.* vi. 28 and Pliny *N.H.* x. 2. 5.

that it may not be superfluous to establish the true interpretation. The anonymous critic of Socrates here parodied is obviously either Isocrates or a man of Isocratean type. It matters little, for Plato and Isocrates could exchange pinpricks at any date without quarreling. It is sometimes said that the style satirized is not that of Isocrates. Panath. 22 is sufficient answer to that. *ἀλλ' εἰ φανεῖν σπουδάζων καὶ πολλοὺς λόγους ποιούμενος περὶ ἀνθρώπων, οὓς οὐδεὶς ὑπείληφεν ἀξίους εἶναι λόγου.*¹ More serious is the frequent misapprehension of the parenthesis as a guaranty of verbatim quotation, which of course it is only by inference. Even Professor Ritter who must know better twice takes it so, *Platon*, I, 212 and 242: "So hat er sich jawohl wörtlich ausgedrückt." Similarly Gifford in his edition, "for it was just so that he spoke word for word." Lat. "verbum e verbo." The Greek for that of course would be something like *αὐτὰ τὰ ρήματα*, Plato *Phaedrus* 271 C. Cf. *Phaedrus* 228 D and *Symp.* 187 A, or *ρήπτως* or *οὗτω γὰρ εἴπε τῷ ρήματι Demos.* 1457. 18 or *κατὰ λέξιν* Plutarch *Moral.* 869 D or *διαρρήγην.*

Plato's expression as I have tried to indicate by my rendering refers primarily to the style, though of course a literal-minded logician might infer verbatim quotation. But however that may be, Plato by Greek idiom and Platonic usage does not affirm that he is quoting verbatim but only that he is reproducing the mannerism of the style. For this half-technical use of *ὸνόμασιν* cf. *Hippias Major* 286 A *καὶ ἄλλως εὐ διακείμενος καὶ τοὺς ὄνόμασιν*, and 282 A *εὐλαβούμενος μὲν φθόνον τῶν ζώντων φοβούμενος δὲ μῆνιν τῶν τετελευκότων*, "comprehending the envy of those who live today and apprehending the enmity of those who have passed away," where Socrates' comment *καλῶς γε σὺ ὁ Ἰππία ὄνομάζων* refers to the Gorgian figure. So in *Menexenus* 235 A *κάλλιστά πως τοῖς ὄνόμασι ποικίλοντες*; *Symp.* 198 B *τοῦ καλλοῦς τῶν ὄνομάτων* where it is true *καὶ ρήμάτων* is added as in *Apol.* 17 C. *Phaedr.* 257 A *καὶ τοῖς ὄνόμασιν ἡναγκασμένη ποιητικοῦς τισιν διὰ Φαῦδρον εἰρήσθαι* with *Phaedr.* 234 C. So Isocrates himself xiii. 16 *καὶ τοῖς ὄνόμασιν εὐρύθμως καὶ μονοτικῶς εἰπεῖν*. Many other examples are available, but these suffice to show that the phrase is felt rather as a description of a style than as an assurance of literal quotation. The English reader might or might not understand this from Jowett's "that was the expression which he used."

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¹ Cf. also *Gorgias* 520 A.